

GENERAL SURVEY AND HOME FIELDS

Philadelphia Convention Addresses

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General survey and history
of the

General Survey and Home Fields

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General Survey and Home Fields

Addresses delivered before the
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vention of the Methodist Epis-
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A CALL TO ADVANCE
MISSIONS AND WORLD MOVEMENTS
THE ASIATIC FIELDS
THE AFRICAN, EUROPEAN, AND
LATIN AMERICAN FIELDS
GENERAL SURVEY AND HOME FIELDS
YOUNG PEOPLE AND MISSIONS
THE MISSIONARY WORKSHOP

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General Survey and Home Fields.

I.

THE MISSIONARY SOCIETY AND ITS URGENT NEEDS.

By REV. A. B. LEONARD, D.D.

A CHRISTIAN missionary is one who is sent to preach the Gospel where the Church is not organized, or, if organized, not strong enough to furnish self-support. A missionary society sends out missionaries and provides, in part or in whole, for their sustenance. The Missionary Society of the Methodist Episcopal Church is an organi-

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zation by which missionary work is carried on in the United States and Territories, and in foreign countries. This Society was organized April 5, 1819, by a company of ministers and laymen in the city of New York. At first it was independent, but was adopted by the General Conference in 1820, and so became the organization of a great ecclesiastical body, or, rather, by adopting the Missionary Society the ecclesiastical body organized itself for missionary work. Every member of the Church, therefore, belongs to this Society, and is interested in its management and success. Though this is the oldest of all our benevolent societies, and is in an important sense creator of all that have since been organized, it is not thoroughly understood, either in its organization or its methods of administration, by the rank and file of its constituency.

For purposes of administration the General Conference has created dual bodies,

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known as the General Missionary Committee and a Board of Managers.

THE GENERAL MISSIONARY COMMITTEE.

The General Committee is so constituted as to represent the entire Church territorially. It has authority to establish new Missions in the interim of the sessions of the General Conference, and to make all appropriations of money, for use at home and abroad, except the sum of \$50,000 which is placed annually at the disposal of the Board of Managers, by constitutional enactment, to provide for unforeseen emergencies. The General Conference divides the whole Church into fourteen districts, each containing approximately the same number of constituents, and so far as possible consisting of contiguous territory. From each of these districts the General Conference appoints quadrennially one person to serve on the General Committee for

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a term of four years. It is the duty of each of these representatives to study carefully the needs of his own district, that he may be able to represent it fully and fairly to the Committee as a whole at its annual sessions, when the appropriations are made. The Board of Managers sends annually an equal number of representatives. The Board representatives have to do with the administration of the missionary work of the Church at home and abroad from month to month, as the year goes by, and are familiar with every detail of practical administration. The bishops and the missionary bishops, who preside annually in all the Conferences and Missions at home and in the foreign fields, are members of the General Committee, as are the Corresponding Secretary, the First Assistant Corresponding Secretary, the Treasurer, the Assistant Treasurer, and the Recording Secretary—in all at this time fifty-two members. The

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Committee meets annually, in the month of November, and spends usually one week in making appropriations for the year succeeding. Its sessions are open to the public, and it is equal to a liberal education on the subject of missions to attend, hear the discussions, and carefully observe the methods pursued and the thoroughness with which the business is transacted. Seldom is a Conference or a Mission, at home or abroad, called but that some bishop will respond who has administered in said Conference or Mission within one year. November, 1902, this Committee met in Albany, N. Y. All the effective bishops and missionary bishops were in attendance except Bishop Warne. Bishop Vincent represented nine Conferences and Missions in Europe; Bishop Thoburn seven Conferences in Southern Asia; Bishop Moore eight Conferences in Eastern Asia; Bishop Hartzell three Conferences in Africa;

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Bishop McCabe two Conferences in South America ; Bishop Hamilton one Conference in Mexico. The bishops were present who had presided in our sixty-six English-speaking Conferences in which there is missionary work, sixteen foreign-speaking Conferences, and nine Mission Conferences and Missions—in all ninety-one Conferences, Mission Conferences, and Missions—some of whom had been on all the foreign fields in former years—and all on some of them. The Corresponding Secretaries were present, who by correspondence and personal visitation are in touch with the whole field, home and foreign ; the Recording Secretary, who has charge of all the records of the Missionary Society ; the Treasurer ; the Assistant Treasurer ; the District Representatives, and the fourteen members of the Board of Managers ; all ready to contribute to the general fund of information.

It is in the light of information gathered

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from all these sources that the annual appropriations are made, and while it is not claimed that no mistakes occur it may be reasonably assumed that they are reduced to the minimum.

THE BOARD OF MANAGERS.

The Board of Managers consists of all the bishops, thirty-two ministers, and thirty-two laymen. The ministerial members are pastors, presiding elders, college presidents, and General Conference officials; and the laymen are from the various secular and professional walks of life, clear-headed, warm-hearted business men. The meetings of the Board are held on the third Tuesday of each month. Some of the members come from Baltimore, Philadelphia, Boston, and one from Altoona, Pa., while the greater number reside in or are contiguous to New York city. No member receives either compensation for services rendered or trav-

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eling expenses. All business is prepared by the Corresponding Secretaries, submitted to committees for careful consideration, and then reported to the Board for final action. Upon the whole I do not know how so vast a trust could be more thoroughly and intelligently administered.

The credit of the Missionary Society is as good in New York as that of any business house or bank, and in all countries its drafts are as good as gold.

BUSINESS METHODS.

Occasionally somebody who knows nothing about the methods of the Society is heard to say that the time has come when the Missionary Society should be placed on a business basis. Well, for eighty-four years it has been doing business, and during that period, although it has collected and disbursed many millions of dollars, so far as anyone knows not a dollar has gone

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astray, its drafts have been promptly cashed when presented, and its credit has remained unimpaired.

So far as the business methods of the General Committee and the Board of Managers are concerned enough has already been said, but something additional may be added in detail. Every foreign Mission has a Finance Committee appointed by the Board of Managers. These committees are required to forward to the Corresponding Secretaries, annually, carefully prepared estimates of proposed expenditures at least three months before the close of the calendar year. These estimates are first examined by the secretaries and then brought to the attention of the proper standing committees of the Board of Managers, which, after due consideration, recommend to the General Committee the sums to be appropriated to the Missions respectively. In cases where the sum appro-

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priated by the General Committee to a given Mission is less than the sum asked in the estimates it is referred back to the Finance Committee of the Mission for redistribution, with instructions to bring the expenditure within the amount appropriated; said redistribution to be subject to approval by the bishop in charge and the Board of Managers. Special appropriations asked on account of unforeseen emergencies occasioned by sickness and death of missionaries, loss of property by fire, flood, or earthquake, must have the approval of the Finance Committee of the Mission from which the request comes before it will be favorably considered by the Board of Managers. Records of all properties and deeds for the same, owned by the Missionary Society, are in the missionary office, as are also records of all bequests, under the supervision of the Recording Secretary. Remittances are made to all foreign Missions

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monthly, by the Corresponding Secretary, by drafts upon the Treasurer. Drafts are often sent out for large sums of money when the treasury is empty, and during their absence of about three or four months they draw no interest, while at least half of the time of their absence they are paying the salaries of our missionaries, supporting our native workers, and paying other current expenses, thus saving thousands of dollars annually on interest account.

THE FINANCING OF HOME MISSIONS.

In the home field all missions are financed in practically the same manner as foreign missions, except those within Annual Conferences, which are under the supervision of the Conferences, respectively, the bishops, and presiding elders. All accounts are duly audited annually on the field, as are likewise the accounts in the home office.

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PROMPT AND EFFECTIVE ADMINISTRATION.

Anyone can see that a business that practically includes the whole world and deals with all peoples, kindreds, and tongues is beset with many difficulties and embarrassments. To overcome these is no small task, and if there are occasional mistakes made, delays and annoyances to be endured, the wonder is not that they occur, but that they are not more numerous and damaging than history records. All questions are promptly taken up and conclusions are reached with as little delay as possible, and with as much wisdom as those charged with responsibility can command. When vacancies occur in the missionary staff, by sickness or death, they are filled as quickly as competent persons can be found and to the extent that financial resources will permit. No exigency of a missionary at home or abroad is permitted to go unrelieved un-

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less he is beyond the reach of the International Postal Union or telegraph and cable facilities.

Embarrassed by lack of funds with which to carry forward our growing work throughout the world, steps were taken nearly two years ago to aid our pastors and presiding elders to arouse the Church to greater activity in the interest of world-wide evangelization. Upon the recommendation of the General Committee, the Board of Managers and the missionary office organized what is known as the Open Door Emergency Movement, which culminated in the great Cleveland Convention a year ago, and later had further development in the splendid Convention in Philadelphia, by which the whole Church has been more deeply stirred than ever before, and as a result the income of the Missionary Society for 1903 was the largest in our history. We have about reached the fif-

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teen-hundred-thousand-dollar line, bringing the two-million-dollar line plainly into view, with the prospect of crossing it before another quadrennium ends.

SUCCESS ALREADY ACHIEVED.

We largely owe our denominational greatness in the West, the Northwest, the Rocky Mountain region, and the Pacific coast to the Missionary Society. When, going west, one crosses the Mississippi River he enters a Methodist empire which stretches away to the Pacific Ocean, and extends from Canada on the north to the Rio Grande and the Gulf of Mexico on the south, in many parts of which Methodists about equal all the other denominations, including the Roman Catholic. In all that vast region the Missionary Society has pioneered the way, keeping the Methodist preachers on the front line of the ever advancing column of settlers and explorers.

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Jason Lee, a Methodist missionary, preached the first Protestant sermon in Fort Hall, Idaho, on July 27, 1834. In September, 1838, he preached in what is now the city of Vancouver, in the State of Washington.

It was Jason Lee and those associated with him who formulated the memorial to Congress asking for Territorial recognition, which was presented to the United States Senate January 28, 1839, by Senator Linn, of Missouri. Mr. Lee made the trip across the continent to Washington for the purpose of bearing this document, and within ten days after its presentation to the Senate Mr. Linn offered a bill establishing a Territory north of latitude 42 and west of the Rocky Mountains, to be known as the Oregon Territory. This action was wholly at the instance of the missionaries of the Methodist Episcopal Church, and occurred when there were only two male missiona-

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ries of the American Board west of the Rocky Mountains, and they were two hundred miles distant when the memorial was written. Now there are three Annual Conferences in that territory—the Oregon, the Puget Sound, and the Columbia River—and Methodism is in all this great region predominant. As one reads the history of the Pacific Northwest he cannot resist the conviction that but for the missionaries sent out by the Methodist Episcopal Church that vast territory might now be under the Union Jack rather than the Stars and Stripes.

SUCCESS IN THE FOREIGN FIELD.

In the foreign field this Society has not been, upon the whole, less successful. Beginning in 1833 in Africa, we now have one Annual and two Mission Conferences—Liberia, West Central Africa, and East Central Africa—with over 4,000 members.

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Our work was founded in South America in 1836, where there are two Annual Conferences—the South America and the Western South America—with more than 5,000 members ; in China in 1847, where there are two Annual Conferences—Foochow and North China—a Mission Conference—Hinghua—and two Missions—Central and West China—with a membership of about 24,000 ; in 1849 in Germany, the work having extended into Switzerland, three Conferences in all—North Germany, South Germany, and Switzerland—with more than 28,000 members ; in 1853 in Scandinavia, where there are two Annual Conferences—the Norway and the Sweden—and one Mission Conference—Denmark—with 27,000 members ; in 1856 in Southern Asia, where there are now six Annual Conferences—North India, Northwest India, South India, Bombay, Bengal, and Malaysia, including the Philippine Islands—and one Mission

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Conference—Burma—with 120,000 members; in 1857 in Bulgaria, a Mission Conference, with about 360 members; in 1872 in Italy, an Annual Conference, with about 2,500 members; in 1872 in Japan, an Annual Conference and a Mission Conference, with over 6,000 members; in 1873 in Mexico, an Annual Conference, with nearly 6,000 members; in 1884 in Finland, a Mission, with about 1,500 members; in 1885 in Korea, a Mission, with nearly 7,000 members. Total membership, including probationers, approximately, 230,000.

In these countries we have 469 missionaries and 2,554 native preachers. There are 39,666 students in our schools, and 1,401 children in our orphanages. The estimated value of our property in foreign lands is \$6,000,000. All this has been accumulated during the lifetime of many who are still living.

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MONEY NEEDED.

The Missionary Society needs more money. It requires money to send out and support missionaries in both home and foreign fields, and to support native preachers and workers until the churches become self-supporting. It requires money to build churches, found schools and colleges and support faculties, erect hospitals and orphanages and care for their inmates, to establish printing presses, and print and distribute literature. To meet this pressing demand now upon us, our income of over \$1,500,000 for the year now ending should be immediately doubled, which would bring the contributions of our people to the Missionary Society up to over three million dollars annually, an average of one dollar per member. Every member of the Church should be first of all loyal to the general fund of the Missionary Society. I believe

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in special gifts, but only after the giver has discharged his obligation to the general fund. Special gifts should be over and above regular offerings. Above all, beware of independent, outside, irresponsible missionary enterprises. As a rule they are poorly administered, expensive, and accomplish small results for the money expended.

MISSIONARIES NEEDED.

The Missionary Society needs missionaries. In the foreign field the need is pressing. Not a few of our missionaries are nearing the end of their active service. Soon they will be called to their reward, or be retired by reason of waning powers of mind and body. The present force should be promptly doubled. The best brawn and brain the Church can produce are needed. A half dozen years ago more capable young men and women were offering themselves than the Society had means to support, but

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during the last year the supply has not been equal to the demand. Rarely does anyone hear a call to the mission field who is receiving a larger salary than the Missionary Society can offer. Not a few who have been long on the Student Volunteer roll are finding more lucrative and desirable employment at home, and the call to the foreign field seems to be slowly dying away.

II.

ACHIEVEMENTS OF OUR MISSIONARY SOCIETY.

By REV. JAMES M. BUCKLEY, D.D.

It is desirable to state accurately what has been referred to in a general way. On the authority of Dr. Benton, the Recording Secretary of the Missionary Society, from 1853 to 1903 \$18,271,751.73 has been spent in the foreign field, and \$14,574,317.64 has been spent at home, and the total for the last half century is \$32,846,069.37; but it was apparently impossible to secure an accurate statement for the preceding years as to the division of the funds between the home and foreign work. So I ascertained the amounts spent from the beginning until now. The

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total amount, not including the office expenses, or any matters extraneous, appropriated to the home and foreign work by this society is \$39,615,284.68.

BASIS FOR ESTIMATE OF THE WORK.

This may serve as the basis for some observations that I will make concerning the proper estimate of the work of the Missionary Society. An estimate requires a consideration of the original aim, the means at hand, and the time involved. There is another element, not often duly considered, that is, whether there have been achieved any results incapable of tabulation. If a man were to attempt to demonstrate that he had been kind to his wife during the fifty years of their married life he certainly could proceed on the usual scale, that he had attended to all his duties, and had been what in the rural districts the women call "a good provider," that he had built up and

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kept over her head a house, that he had allowed her to be queen in the house while he was king in the outer estate. He could further show that he had paid for the furniture, that he had also furnished the money to purchase a respectable outfit of clothing for his wife and her children. But if all these estimates from the beginning to the end were duly made, and there were not a vast field incapable of such an inventory there would be a slight element of dissatisfaction in his wife's mind, and a larger one in her heart.

DEEPER KNOWLEDGE OF THE ENTERPRISE.

If the work that cannot be tabulated is not recognized the existence of the society cannot be justified. The work must be followed to its culmination in individual experience, in the life of the people, in the modifications of human life, and in all the aspects of human progress. To some it might

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seem strange that any person would put down a topic of this kind concerning an institution eighty-four years old.

Is it not reasonable to expect that a great society—planted in this great country and in our expanding Church—doing business in all parts of the world will be constantly bringing something new to the surface attracting public attention? Is it not reasonable to suppose, with all the facilities of the missionary plant and the intelligent sympathy of the people of other denominations, a large part or probably a considerable number of persons would know more about the Missionary Society of the Methodist Episcopal Church? It would clearly seem so at the first glance. But it is a fact that so soon as the original society has successfully passed a generation—and it grows more so as it passes back—the initial impulse is lost sight of, and the institution has to compete with the remembrance and recognition

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not only with others of its own kind, but with everything that takes up human attention.

Consider that a generation comes up in thirty-five years; and in fact we are told by the surrogate of the county of New York that all the property in that city goes through his court once every thirty-five years on an average. No generation was ever yet born with the power of understanding the moment it arrived all that had been done before it. As every funeral buries all the traditions that a man had heard in his youth, and all the experiences that he had passed through in his life, each new generation comes upon the scene entirely ignorant of the thing that had gone before. Therefore, in order to put them in sympathy with it, there must be instruction as to the principles and methods of the institution. The new generation must be placed where they can inhale and imbibe its spirit.

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The Methodist Episcopal Church propounds the solemn question, "Will you support the enterprises of the Methodist Episcopal Church?" This is the question, and it has exactly about the same weight with the majority when that is read—especially when they don't know what are the enterprises—that is given by some women to the solemn promise to *obey* that is in some marriage forms. It is the thing to say, and the subsequent relations are about as they would be if it had not been said. So that it may be safe to affirm that when he solemnly promises to contribute of his substance according to his ability not one in a hundred knows what our enterprises are. Therefore, some institution or system must be steadily at work to teach the coming generation, not of the population, but of the Church, so that they shall be imbued with a sympathy for and a knowledge of this work. The pastors do this in part.

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AIMS OF THE MISSIONARY SOCIETY.

We have to consider what the aims of the work are. The aims of the work are to make men, by enlightening them, dissatisfied with their own religion.

Li Hung Chang when in this country was dining at the Waldorf, and I had the honor to be one of the guests, and through an interpreter I put this question to the great man: "What do you think of the missions of the Methodist Episcopal Church, and the missionaries?" And he replied, "They are a very good class of men; they set a good example to the people, and they do a great amount of good and benevolent work in the hospitals." He knew that from his own family experience, and then he added this remark: "The Chinese are satisfied with their religion; they don't want any other religion."

Now, you see that the first thing a mis-

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sionary must do is to dissatisfy a satisfied people with their religious ideas. Also he may go into parts of the world where the religious ideas are largely correct, but they are interfered with and rendered nugatory by a certain number of fundamental defects, and his business is to make them inquire and then to present the Gospel as a substitute.

But this is not all: it is necessary to secure the conversion of the individual soul. My experience convinces me that knowledge without conviction and conversion is the seed in which infidelity is born. The apostle knew that when he said, "Knowledge puffeth up;" therefore it is necessary so to speak, act, and preach that those persons shall be converted, and when they are converted they discover that there is no such thing as a negative conversion, and there being no such thing as a negative conversion the convert without coopera-

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tion, guidance, and instruction will either sink into apathy, take up fads, sink back into superstitions or become agnostic.

Hence the aims of society are to raise moral tone wherever they go, and to give intellectual education up to the point of being able to apprehend the principles of Protestantism and to think for oneself.

The difference between Roman Catholicism, the Russo-Greek religion, and Protestantism is this: The first two rest on authority, the correlative of which is submission. Protestantism, based on the Bible and experience, sets itself "to prove all things, and hold fast that which is good;" to examine those who "say that they are apostles, and are not," says St. John, and if it be true that they are not, prove them "liars." Hence, no man can become a true Protestant, especially if he changes from one religion to another, until he is elevated to a point where, with the Bible in his hand,

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he can consider whether a minister who is preaching to him is preaching according to the word, and whether the theological professor in expounding conversion psychologically is preaching in harmony or teaching in harmony with the work of the Spirit in the human soul.

BEGINNINGS OF THE SOCIETY'S WORK.

In estimating whether a missionary is successful or not, it is necessary to take these deep questions into account. And the next question is, Can the man with the sublimest aspiration carry out his ideals? Some have the aims but no means. Another has some means but not enough; another man has a vast amount of means, he has it in profusion; another man is so happily constituted that he has wealth enough to do what he wishes to do. The estimate of achievement depends upon a knowledge of the aims or plans which are proposed,

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of the means, and the means considered in relation to the plans.

The Methodist Episcopal Church was only thirty-five years old when the Missionary Society arose. Its churches were in the first generation in log cabins and barns, in the majority of the circuits. It had little means.

The situation changed somewhat, but not generally, in the second generation. So it was when the Missionary Society was formed. The people as a whole did not want the Missionary Society. They declared it would distract attention from the spirit and progress of the Gospel in this country. That was plausible, because converts multiplied so rapidly that preachers could not be found to fill the circuits, especially those who had been ordained, and, besides that, many members did not wish to establish work out of this country. They were quite ready to send missionaries to

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the American Indians and to the American slaves, but the idea of leaving this continent was most repugnant to a large majority.

EARLY ELOQUENT SECRETARIES.

One achievement of the Missionary Society which I emphasize is this, that by the selection of their speakers, and by the wise selection of their corresponding secretaries, they put before the American people such eloquence as on matters of this kind had never been heard before outside of New England. John Summerfield, George Cookman, John P. Durbin—and does Philadelphia need to have anything said about John P. Durbin and his influence and his pathetic and powerful eloquence that elevated you, and that raised you higher and higher toward heaven? His great achievements astonished the country, and it smothered and submerged opposition.

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BUSINESS AND ADMINISTRATIVE STRENGTH.

The society by establishing, perpetuating, fortifying, and enlarging the missionary movements did "great exploits." It carried the cause through many severe financial panics. All the people that I knew in my boyhood were talking all the time about the panic of 1837. Then there came the tremendous panic of 1857, and afterward that of 1873, and last of all the slow but painful stringency that began in 1892. What did the Missionary Society do in those trying times? It went straight along. The Missionary Society by its wisdom carried its business through all those four great panics.

Besides, there were two crises in the country equally terrible. The first was when the denomination was bisected in 1844. This, of course, was a cause for diminution of the Missionary Society's resources, especially the separation of the

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Southern Association, but it did not diminish our responsibility to the missionaries and to the society and to all the work at that time. The next was the civil war of four years' duration.

Now, Mr. President, let me ask you where is the financial institution in America, outside of the Missionary Society, that never has anything on hand, that makes promises for millions upon millions of dollars without anything in the treasury, unless it is some small sum. The Missionary Society makes its contracts without money in the treasury, and does so on its great faith in the members of the society throughout the country. It has faith in two sorts of providence, Divine Providence and human providence, and a large section of human providence is comprehended in the wise management of the Missionary Society, and the loyal service of its agents.

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GREAT SUCCESS AS SEEN IN RESULTS.

I have now to ask your attention, before I close, to two or three things of vital importance, with regard to certain of our foreign fields. Our success reported from China I could hardly accept from Bishop Foster and Dr. Leonard when they came back, but my own correspondence and conversation with many travelers convinced me that so far from exaggerating they did not because they could not tell the whole.

With regard to Korea. There are several things there you cannot possibly misinterpret. I will mention one. It is in reference to the Christian families in that country, concerning the age of consent in matrimony. It is gradually going up wherever our Church is to be found. They now are in the condition of disapproving entirely of the old habit of marrying girls at six, eight, and ten years

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of age. Furthermore, in Korea, under the influence of our own missions, and other missions, there has been a change, and the king of Korea has absolutely adopted the Sabbath, and allows no public business to be done on that day, all resulting from our work credited to the Missionary Society. It is this society and the men whom it has sent which have contributed largely to this beneficent end.

In doing this they are aided greatly by the newspapers, and it is so with all the papers and all the ministers who are collecting the money. But what keeps the editors to their work, the ministers to their work, is chiefly the society and its corresponding and other secretaries. It is their business to do it, and they do it well.

Of course in the meetings of the General Conference some of the missions are criticised. A merchant may have a large business, and may make a profit of fifty thou-

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sand dollars. That does not prevent him from saying that in one part of his work he lost thirty thousand dollars. The net results show a successful business, and where there was a loss the next year that class of transactions should be given up or new plans tried. In thus commending the society we do not forget the Church. The Methodist Episcopal Church has done all this, and it has done it by means of the Missionary Society.

The Missionary Society did these things. Also God did these things. But neither God, as he is related to man could have accomplished these things without a miracle being wrought by him except through the Methodist Episcopal Missionary Society, or some analogous organization. Nor is this statement irreverent, or extravagant, for St. Paul, that most prodigious worker, exclaimed, "We are laborers together with God."

III.

SUCSESSES AND OPPORTUNITIES IN THE HOME FIELD.

By HENRY K. CARROLL, LL.D.

IF the eighty million people of the United States were the only people on this planet we could say that the conversion of the world is already an accomplished fact. For Christianity is dominant here, and there is no other religion strong enough to dispute its preeminence. We would not be disturbed by the thought now burdening us so painfully, that the most populous countries of the earth are heathen or pagan, and that non-Christian religions hold two thirds of the world's population in their grip. This

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overwhelming fact shows that the greatest task of the Gospel has not been, but is yet to be, accomplished. The task which is before us is the greatest in magnitude, but not in difficulty; for the nations great in power and prosperity, in moral, intellectual, and social attainments are the Christian nations. It is the Christian nations which control the continents and rule the world. It has already come to pass that the kingdoms of this world are, in a political sense, the kingdoms of our Lord and of his Christ. So it is under favorable auspices that we face the Gospel's unaccomplished work. Our work is the work of the sower and the reaper; the rest—the early and latter rains, the sunshine, the growth, the increase—is God's. We know that where we have sown faithfully we have reaped the promised increase, some thirty, some sixty, and some a hundredfold. The harvest has not failed where the seed has been sown; where the

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seed has not been sown we have no right to expect a harvest.

MISSION NEEDS OF THE UNITED STATES.

We have much good ground in the United States; also some which is not very productive; but none, I believe, which is entirely barren. Christianity has blossomed beautifully and borne abundantly in the soil of this country. It has developed a genius here for planting and producing, and the American type is, I believe, the most zealous and persistent evangelizing force the world has ever seen. Like the great powers of Europe, it is thoroughly imperialistic in policy and purpose. Its field is the world, and the world is its field. And it does not interpret the world as that which lies beyond the limits of the United States, but as including the United States. It believes that India, China, Africa, and the islands of the sea are part of the inherit-

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ance of Jesus Christ, and that this broad and beautiful home land is equally so. There are heathen here as there, and myriads of rebels to the kingdom of God. If there are opportunities of transcendent importance abroad, there is work at home which appeals with no less force to our love and loyalty as Christians. If uncounted multitudes in foreign lands are dying in ignorance of Jesus Christ as the Saviour of men, are there not hundreds of thousands of our countrymen who are going down to destruction? We do not believe that in the sight of God it is more meritorious to lead a Hindu to Christ than an American savage; nor that it is better to secure the conversion of a Moslem than of a Mormon; nor that it is a more worthy service to lift up the degraded of other continents than to help the "submerged tenth" of our own cities. We do not admit the charge that we so believe and act.

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No true Christian heart can harbor the thought of discriminating against those destitute of Gospel privileges in this favored land. Here, if anywhere, is the fountain head of Christianity; here, rather than in Palestine, is the Jerusalem, the Judea, specially loved by the Master. Here we have, as fully as those gathered nineteen centuries ago in an upper room in Jerusalem, the pentecostal preparation for the conversion of the world.

A NEW PENTECOSTAL OPPORTUNITY.

Indeed, this is the meeting place of the nations and peoples of the world. In that upper chamber in Jerusalem they spoke many tongues. Here as there, every man may hear the Gospel in his own tongue. Strangers are gathering on our shores from every quarter of the globe. We have not simply a congress, we have a concourse, of the nations. No population under the sun

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is so cosmopolitan as ours, and in giving the Gospel so freely to all classes we are preparing for the conversion of the world no less in kind if not in degree than by the missionaries we sent abroad. Who can measure the greatness of the opportunity to evangelize Europe, Asia, Africa, in the United States? Who can tell us what unfortunate results will follow if we fail to meet the opportunity promptly? Who is willing to assume the responsibility of hindering the coming of the kingdom of God?

That which should be done seems even more important than that which has been done. Wonders have been wrought by divine grace through the efforts of the Church; but the Church of to-day is much stronger than the Church of fifty years ago, having more men and better trained men; more money, infinitely larger material resources. Should we not be willing to undertake greater things for God?

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FRONTIER PROBLEMS PAST AND PRESENT.

Our fathers dealt with the problems of the frontier and of the evangelization of the rough and hardy pioneers who pushed our empire farther and farther into the wilderness of the West. What glorious triumphs they achieved for Christianity! The battle for God and country and civilization was won long ago. The frontiers and the frontiersmen are gone. Our vast expanse of territory has no lines, north or south, east or west, beyond which is wilderness waiting for the hand of man to subdue it to his will. Lines of travel end nowhere, but reach round the earth like the meridians and parallels. But frontier conditions may still be found in the newer States and Territories, to which the flow of population is tending. In the Rocky Mountain region and on the Pacific slope a single Conference may cover an empire of territory, a district may be

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made up of magnificent distances, and a circuit include points scores of miles apart. The struggles there are as heroic as any that the Church of Asbury or Hedding saw. The itinerants who serve now are as brave, as devoted, as hardy, as self-sacrificing as any the Church ever had. They are laying with their hearts' blood the foundation of churches, of colleges, of hospitals, and other necessary institutions, suffering all things, withholding nothing, counting not their lives dear unto them. The next generation will enter into their labors. The cry of these heroes for help is a pitiful cry, and they cry not for themselves, but for the work's sake, that it may be extended. In the mountains of Kentucky, Tennessee, the Virginias, and North Carolina, as well as in the wide West, the kingdom of Christ is being slowly built up among a people to whom the things of God are as treasures just brought to light.

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These frontier conditions should appeal to the Church for a consecration of means that will compare with the consecration of life which the modern itinerant so freely makes. And means so consecrated are not given away, but invested. Later they will yield large returns. Fifty years ago Kansas was a frontier State, entirely home missionary ground, with not a half dozen self-supporting churches within its bounds. During that period Kansas has returned to the missionary treasury the full amount invested, and its four Conferences now have a balance on the credit side of the account. Last year they received in appropriations from the Missionary Society \$14,500, and gave in collections \$31,128. So it will be with other home missionary territory. The bread cast upon the waters will come back again after many days. We are but sowing for a plentiful harvest when we faithfully care for these fields.

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AMERICAN INDIAN EVANGELIZATION.

The pagans native to our soil, who were here before we came and may be here after we are gone, were regarded by our fathers as of the inheritance of Jesus Christ, and one of the most remarkable and gracious revivals of our history began among them under the labors of a converted negro drunkard, John Stewart, a revival which was to spread among many tribes and to result in thousands of Indian members. We seem in these days to have lost our enthusiasm for Indian missionary work, if not our interest in it. And yet though the half million Indian population of fifty years ago has fallen to half that number, there is still opportunity to work among them. I fear that some of us have come to believe that this is an unimportant field for Christian endeavor, and that the command to preach the Gospel to every creature applies with less force and

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urgency in their case than in any other. And yet the Master enforced the thought that any true follower of his must love his neighbor. He is not only in our Territories and the newer settled sections, he is also in our oldest States. His moral condition everywhere shows how supreme is the need of the Gospel. We do not profess to believe the unchristian cynicism, "There is no good Indian but a dead Indian." Our own Indian converts for a hundred years give the lie to the dishonored saying. The Gospel has not failed among the Indians where it has been faithfully and lovingly presented. Three years ago I was in Montana and had opportunity for full conference with that veteran missionary, F. A. Riggin, who for a few years has been working among the Indians at Browning. I wish you could hear him tell his story of the triumphs of the Gospel among the thousand or more Indians under his care. How they are aban-

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doning their old pagan rites and customs, burying their dead instead of exposing them, coming to the minister for Christian service at funerals and for Christian marriage, laying aside the blanket for the clothing of the paleface, sending their boys and girls to school, introducing sewing machines into their wigwams, and showing in many ways the transforming influence of the Gospel of the Son of God.

Degraded, dissolute, treacherous the Indian may be, where the wrong side of Christian civilization has been toward him; but the inward vision of the Great Spirit has not been denied him, and both the Indian mind and the Indian heart are susceptible of the highest culture. We have a missionary school at Unalaska, or rather not we, but the Woman's Home Missionary Society (our Parent Society has no work of any kind among the Indians of Alaska, our "sphere of influence," Unalaska and the

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Aleutian Islands being left entirely to women). In that mission school some years ago a gentleman interested in Alaska mines saw an Aleut girl who somehow stirred his Christian sympathy. Her father was dead, and her mother was ignorant, dissolute, degraded. This gentleman wished to see what could be done for the child away from her mother, and where she could have every possible advantage. So he took her to Chicago and put her in the best public school he could find. It was a severe test. But she stood it so well among a thousand or more bright American children that when she finished in five years she was at the head of the school, taking the gold medal from all competitors, including the daughter of the president of the Board of Education. Another Indian girl of Sitka, educated in New Jersey, has gone back to Alaska as a benefactress of her race. She has made a grammar and dictionary of the Thlinget

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language, reducing it for the first time to a written form.

Surely we may not continue to neglect the many opportunities offered us among the scattered remnants of the great tribes which were lords of the soil when the Pilgrim forefathers landed to set up the kingdom of Christ in the new continent.

CLAIMS OF THE COLORED RACE.

The black man has claims upon us to which we cannot be indifferent. He constitutes more than a tenth of our population, and he is not dying out like the red man, nor committing race suicide like the white man, but is increasing and multiplying. The negro is often called an inferior race. I should rather say a race in an inferior condition. It is emerging from a state of vassalage. The negro is not stern, taciturn, unimpressionable like the Indian; but a most facile follower, easily persuaded, and,

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left to his own passions and the evil influence of his white neighbor, an unprofitable citizen, a tempting prey for the oppressor. My heart was touched a few months ago as I heard in one of our colored Conferences in the far South a temperate recital of the wrongs, nay, the crimes, committed against the colored man, and listened to the low, agonized cries of the hearers, "How long, O Lord, how long?" The speaker said a new Gospel was needed, a new mission must be organized to correct these crimes against his race. I was permitted to express my sympathy, and to say that no new Gospel is necessary; the old, old Gospel of peace on earth, good will to men, with its injunction to do no wrong, to love thy neighbor as thyself, and with its unbroken table of commandments, is more than sufficient. I told them that no new mission needed to be organized, the mission of a free and full salvation is enough; but a more faithful

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discharge of the trust committed to us, a wider spreading of the doctrine of scriptural holiness, the inculcation of a faith that is justified by the fruits of the life—this is what the emergency demands. The unspeakable crimes of brutish natures beget the inexcusable crimes of fiendish vengeance, and the *morale* of society is irretrievably injured, and the plague is not stayed, but spreads, and the unholy contagion suddenly breaks the peace and order of communities where it is least expected. Do we not believe that the Gospel is the remedy, the only sure and sufficient remedy, for these horrible outbreaks that shame us in the eyes of the civilized world? Then let us, in the name of our crucified and glorified Lord, apply it with all the zeal, earnestness, faculties, and facilities at our command, supporting our missionary and educational work among the affected populations from the abundant and not overtaxed resources of

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the Church. It is the cheapest way in the end of solving the race problem, for where men can say as Christians, "We are brethren," no police power will be necessary to constrain them to dwell in peace and unity.

CLEANSING THE MORMON PLAGUE SPOT.

Carlyle included Mohammed in his list of the world's heroes, but pronounced no panegyric on the polygamous Turk who loves the Christians so that he would be glad to massacre the last one of them. The Mormon professes to be Christian, but we have almost as much faith in the religion of Moslem as in that of Mormon. The tenets of Mormonism that identify it with Christianity are fewer than those which ally it to Mohammedanism. The Moslem proclaims one God as does the Christian, but the Mormon asserts many. His religion is blasphemous, degrades womanhood, exalts the fleshly principle of sex, and enthrones a

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priestly power as absolute as was that of the savage Aztecs. Moreover, its foundations were laid in fraud, and its history is fraught with violence and crime. Enthroned on the heights of the continent and spreading its wild and withering influence over a widening section of territory, it is a menace to the peace, social order, and well-being of this republic. Bishop Fowler says, "The Christian Church has as definite a mission in Utah as it has in any heathen land." Our missionaries and teachers go among the Mormons in no spirit of compromise. We do not tell them that they can continue to be Mormons and yet be saved as Christians. We say to converts, "Come ye out from among them and be ye separate." In our Churches are many witnesses of the falsity of the saying, "Once a Mormon always a Mormon." There is, I venture to say, not a field in Asia, Africa, or anywhere else in the world so hard for missionaries as this

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Mormon field. The raw heathen of the Dark Continent are not more inaccessible. The Mormons are joined to their idols, but we cannot, we dare not, let them alone. We must besiege them in their well-nigh invincible bigotry of belief, pierce their thick armor of prejudice, and show them that the Christianity they profess has no resemblance to the "truth as it is in Jesus." Christians sometimes talk as though we ought to abandon our attempt to reach the Mormons, because the results have been so small in comparison to the outlay.

If through our efforts a few souls have been brought into the light, why not add to our little force of workers and bring more souls into the kingdom? Mormonism is strong to resist because of its solidarity; but it is not so powerful as it was before railroads and public schools and other anti-Mormon influences were admitted to begin the work of disintegration. It dares no

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longer flaunt its polygamy before an indignant nation, but hides its practices as it hides the hideous secrets of the Endowment House. The break must come sooner or later, and when it comes it will be the beginning of the inevitable end. I believe that it has seen more than half its days, and that it will pass out of the public view as the odious Oneida Community disappeared and leave only an unsavory memory behind.

REACHING OUR FOREIGN PEOPLES.

What an inspiring chapter could be written of our successes among the foreigners who have sought our shores to escape the tyranny and oppression of Old World powers, or the grinding poverty of Old World economic conditions? They come, millions upon millions of them, and they never go back. As President Harrison said, the doors of Castle Garden do not swing outward. Some come as Christians, but too

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fast to be properly cared for by their own denominations ; some have only a dim religious light to whom evangelical truth is virtually unknown ; some are pagans and observe rites which are strange to this Christian land ; some have practically no religion, and some scorn and reject both divine and human law and government. Love to God and loyalty to country have drawn us farther and farther into this attractive field of missionary endeavor, and nothing seems more imperative to-day than to press this work to the utmost. It is a part but not all of the City Problem which confronts us, with its complications and perplexities. From the populous centers the foreign elements are being crowded into smaller cities and towns, and even into villages. Italians are swarming along railroad lines, and wherever public improvements are in progress, and Italian groceries as well as fruit and tobacco shops are be-

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ginning to appear in small communities. The wave is spreading, and we must be prepared for it in city and in country, in mining and in manufacturing communities. We can do this work here more cheaply and effectively than we can in Italy and Austria, and other European countries. The stream shows no signs of lessening; it is rather growing, and we must prepare for a much greater work than any we have hitherto imagined.

PORTO RICO.

Some of this work at home must be done quickly, if it is to be done most advantageously. In Porto Rico, for example, the King's business requires haste. We are at the turn of the tide. The chains of superstition and prejudice are broken for the moment, as it were, and the shameful inefficiency and neglect of the only Church the people have hitherto known appears in a strong light. These primitive people seem

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to think they cannot be good Americans unless they become Protestants, and they want to be good Americans. The old Church is hampered, and moves slowly into the unaccustomed line of self-support. The spell of the priest has lost its power, apparently, but in time it may again become dominant. Now is the hour for a supreme effort among the million Porto Ricans. The island may be converted to a living, transforming, ennobling faith in the next decade, if the evangelical Christians of the United States are ready for a supreme endeavor. We might place fifty workers there, if we would, and gather a rich harvest of souls. The successes already achieved warrant such an expectation; and the opportunity is so great that the moment is golden.

Everywhere in our home land fields are ripe. Shall we thrust in and reap, or shall there be a great and eternal waste?

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Christ welcomed the crowds that flocked to his preaching, and dealt gently, lovingly, and sympathetically with them. He scourged the scribes and Pharisees with whips of sharp words because they were not what they pretended to be; but he used a different method with the curious, careless, shiftless crowd who made no profession of goodness. He gave them the Gospel of love and salvation, while he called those who should have been their religious leaders sternly to account for lost opportunities. Let it not be said of us that, knowing the truth and professing to be Christ's disciples, we neglect the opportunities he so abundantly and marvelously gives us to preach the Gospel to the needy multitudes in our own land. For lost opportunities, God help us, mean lost souls, and for lost souls which we might have saved we must give account in the day of judgment!

IV.

DIFFICULTIES AT HOME IN THE WORLD'S EVANGELIZATION.

By REV. JAMES M. KING, D.D.

DIFFICULTIES in the way of evangelization of the people in this home land of ours, which constitutes so important a part of the world to be evangelized, and the incidental bearing of these difficulties on the evangelization of the world presuppose obstacles to be recognized and removed. To evangelize is to convert to Christianity through the doctrines and precepts of the Gospel. What are some of the obstacles which here inject difficulties into the solution of the problem of the world's evangelization?

Before enumerating some of the difficul-

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ties, which will be patent to all, in the way of evangelizing this home land, I desire to speak plainly concerning what I esteem to be one of the chief obstacles, if not the chief barrier, in the path of the progress of evangelical Christianity. And I propose to speak all the more plainly because of what I esteem to be the excuseless sensitiveness upon the subject.

PROTESTANTISM AND ROMANISM.

The *first* difficulty. We see an emasculated, hypnotized, compromising, and cowardly Protestantism in the face of Romanism. Protestantism either is an abiding protest against the mummeries and blasphemous assumptions of Romanism or it is stealing an heroic, historic, and pregnant name as a guise for a respectability to which it has no honest claim.

The recent fulsome eulogies of the late Leo XIII by Protestants, and notably by

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Methodist preachers, have furnished both an amusing and a nauseating spectacle. The attacks on Protestantism, and especially on Methodism, in Rome and in Italy by the pope are notorious, and these seekers after popularity or notoriety have secured the end of their search by putting obstacles in the path of honest and trusting believers. This eulogized pope claimed to be the vicar of Christ on the earth, claimed infallibility, and was absolutely, from childhood to death, under Jesuit education and control, with a reign as intolerant as any of his predecessors for a century. The papal religion means bondage, degradation, darkness. The Protestant Reformation, warring against antichrist, purchased for us all of our civil and religious liberties at great cost of blood and martyrdom. The papacy perverts the Gospel and the pope heads the perversion. It is not the province of Protestantism, when it remembers its heredity, to take to

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its bosom a serpent and warm the viper into life that it may use with vigor its deadly sting.

SELF-RESPECT NEEDED.

O, my brethren, is the Protestantism of our times bereft of its reason? Is it ashamed of its heredity? Let us pray for a baptism of self-respect, of common honesty and common sense. And while we exercise charity toward all men let not our charity furnish a mantle to cover sin or provide a dagger for the assassination of Christian faith. If the utterances of many Protestant preachers are true, then let us be honest enough to withdraw our missionaries from Roman Catholic countries and tell the people whose money we have taken for missionary work in these countries that we have defrauded them, and promptly return their money to them. This will be simply common honesty. But, if the Roman Catholic Church has been in history, and is

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to-day, a politico-ecclesiastical conspiracy against the liberties of mankind, let us say so. Let us have some authoritative and clear statement of the distinctive differences of doctrine between Protestantism and Romanism. Unquestioned belief in something vital and necessary to salvation is indispensable.

The kind of Christian faith that sees no difference between Protestantism and Romanism possesses no virility in conviction, and consequently no spirit of sacrifice. The laudation of the character and work of Leo XIII with all he represented is the result either of an ignorant or spineless conception of Christianity.

DEMORALIZATION SHOULD BE CHECKED.

The power of Romanism in this land, upon politicians, Protestants, preachers and people, has reached a dangerous pass so far as genuine Christianity is concerned.

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Romanism does not believe in Christian evangelization, and yet Protestantism, believing in Christian evangelization, compromises and cowers before its brazen opponent. What Protestantism needs, if it is to evangelize this home land and the world, is a new baptism of conviction of truth and the courage of conviction. It needs a modern Luther to face the modern Diet composed of suppliant slaves and truckling cowards and conscienceless compromisers of the same ilk as their predecessors of the Diet at Worms, and defy them, and who will nail to the doors of the temples of liberty and of churches and cathedrals the papal bulls against civil and religious liberty; against the rights of private judgment; against evangelical movements; against the distribution of the Bible among the people; against the uniform free elementary education of the children and youth of the nations; against the separation of the Church

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from the State ; and against all human progress not under the baleful control of the ludicrous “ prisoner of the Vatican.”

The hereditary and deluded adherents of Romanism should be treated with charity and shown a better way, but Romanism, as a system of religion, and its head and propagators should be resisted, and their blasphemous assumptions exposed and condemned, in the interests of both Christian civilization and evangelical Christianity.

CHRIST ALONE SUPREME.

Christ alone is supreme in this world. Let every person or power that assumes to come between him and the souls he died to redeem get out of the way or be crushed. The hands and feet which still bear the nail-prints have no successors in this world to be kissed by deluded, superstitious, and idolatrous worshipers.

This continent came near being the heir

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of a mediæval Spanish or Latin civilization, but English law and Anglo-Saxon civilization finally triumphed and then American civilization improved on the English type. But dangers threaten our evangelical Christianity, our civil liberties and our Christian civilization, which can only be overcome by planting the genuine free Church of Christ in advance of the incoming tide of foreign peoples. These are the arsenals of our might, the armories of God's militant hosts. But while the Church continues free there are some dangerous indications that the State is being bound by a politico-ecclesiastical tyranny.

Historically and by judicial precedent unsectarian Christianity is the common law of this land. We are counted a Christian nation. But the sequence of these facts must never issue in the bondage of the Church to the State, or of the State to the Church by political, ecclesiastical, or treasury ties.

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OTHER DIFFICULTIES.

The *second* difficulty is ignorance of, and consequent indifference to, the necessity, scope, and character of home missions.

The *third* difficulty is the italicized interrogation which the commercialism of Christian men has admitted into their faith; which asks, "Do missions pay?"

The *fourth* difficulty is a sentimental optimism which ignores but does not remove obstacles, while it juggles with figures to mathematically demonstrate progress without converting souls, as it thus numbers Israel.

LAX RELIGIOUS BELIEF.

The *fifth* difficulty is the facts embodied in what Goldwin Smith has recently said: "What is the proposition most momentous of all? Science and criticism combined appear to be undermining the foundations of religious belief by which, in the mass of

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men, conscience has hitherto been so largely supported."

As the legitimate result of this condition there is satisfaction with reformation instead of regeneration, and a strengthless type of Christian experience and character prevails. There are unsettled conditions and beliefs concerning fundamental and saving truths; there is compromising with sin and sinful conditions for the sake of temporary peace; there is indifference caused by the loss of faith among the common people in the Scriptures, which are not recognized as the final judgment seat for conscience. Multitudes have no settled belief in the immortality of the soul. The religious thought and conscience of the people are being confused by discussions concerning the authority of the Scriptures; and so long as thought and conscience are distracted the concentration of thought and the candor of conscience essential to conviction

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for sin are impossible. Men will neither believe in the duty of living a self-sacrificing life nor in the duty of devoting their lives to the propagation of Christian truth unless they have unshaken confidence in the Holy Book as the word of God.

There is practical unbelief in blood atonement. Men believe in the venal nature of sin. Assaults are made upon the divinity of our Lord by so-called Christian teachers and preachers when concededly a divine Christ is indispensable to aggressive Christianity.

There is laxity in the definition and in the preaching of the fundamental doctrines of Scripture. There is much preaching *about* the Gospel instead of preaching the Gospel. Failure to recognize the difference between these two preachings is the prolific parent of indifferentism and apathy, and they are the legitimate children of such parentage. There are unsolved social and religious problems of our boasted Christian civiliza-

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tion; forms of decline of family religion, largely due to delegating the care and instruction of childhood to hired menials; interdenominational rivalries and controversies among Protestants, wasting strength and resources which ought to be expended in aggressive evangelism.

TRUE GOSPEL BREAD.

The *sixth* difficulty is magnifying sociological theories and institutional Church methods to the belittling of distinctively religious work, thus putting a premium on religious indifference which inevitably breeds apathy. The Church has no sociological relation to the people and never had, other than its relation as a disseminator of the Gospel of Jesus Christ as the remedy for all evils; an enlightened expediency in the method of applying the remedy prescribed by this Gospel is all that is delegated to us.

The weary and sin-cursed heart of man is

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hungry for the Bread of Life, the spiritual food, and cares little for the sociological microscope and the scholastic scalpel. It is famishing for bread, and not for treatises on the chemistry of bread-making. Don't put off hungry men by explaining to empty stomachs the chemistry of bread-making! Give them bread promptly, and while it is being digested and assimilated God will take care of the chemistry.

UNCONSECRATED MONEY.

The *seventh* difficulty is unconverted and unconsecrated money. Love of wealth was the teaching of paganism, but love of man is the teaching of Christianity. There is an absence of the recognition of stewardship of material possessions among Christians, but, on the other hand, an assertion of ownership; God and his cause are not counted proprietors, but pensioners upon man's possessions.

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There is a practical unbelief, evinced by selfish and penurious professed believers, in the awful disparity between the amounts of money expended on luxuries and personal gratification and the amount expended for the extension of Christ's kingdom, which breeds unbelief in the sincerity of Christians in the minds of the unconverted. Unconverted money in a Christian land of boundless wealth, and where the multitudes enjoy both comforts and luxuries which are the products of a civilization produced by sacrifices of substance and soul, stands as an inexplicable paradox.

Money seems to be the last power to surrender to the claims of Christ, and yet beyond question it is the supreme test of sacrifice and loyalty. Christ sat over against the treasury and watched what the people put in, and this is the only record of his watching the conduct of men when he was in the midst of them.

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Give the Christian Church enough money and it can hasten the coming of the millenium. What are the facts now? The unchurched masses will be reached when the churched, moneyed masses are reached. Talent, government, architecture, art, learning, have been largely Christianized, but the money power is only beginning to be. An expert estimate, a few years since, states that one fifth of the material wealth of the United States is in the hands of Church members, and this takes no account of the immense capital in brains and muscles. Of our wealth one sixteenth of one per cent was given for the salvation of 800,000,000 heathens. Only a small added per cent is given for home work. A great majority of Church members give only a trifle, or nothing at all, for the work of God outside their individual churches. A revival is needed here. The gospel of stewardship must be both preached and illustrated.

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SOCIAL PROBLEMS UNSOLVED.

The *eighth* difficulty is the unchristian relations in a Christian land between so-called Christian employers and employees. The Church is not meeting the social questions involved in the problem of increasing and enormously concentrated wealth and its relation to the laborer who largely produces it. Labor has no rights, but the laborer has. What is an equitable adjustment of advantages between the rich and the poor is a question which must be answered by a Christian people.

The *ninth* difficulty is the Church is not reaching the toiling masses, especially in the centers of population. The Church is making an inadequate impression upon the social conditions of cities and the centers of population of composite character. We spend too much time in explaining the reasons why we fail, and assert that conditions have

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changed as though that fact relieved from obligation to forward the Gospel remedy for all maladies and all wrongs. After all, no change of conditions can be conceived that can challenge the success of the Gospel, unless we confess that the Gospel is not designed to be a universal remedy to save the race.

WHY ARTISANS ARE UNREACHED.

Some approximate causes, to account for the conceded fact that wage workers are largely outside the churches and are unevangelized, have been obtained from men who have honestly sought the truth and had opportunities for finding it. Let us tabulate them :

First. Reasons given by artisans: 1. Need of recreation because of incessant work all the week. 2. Inability to dress as well as others who attend church. 3. Secret societies are as good as the Church. 4.

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Inability to pay for the privilege, after deducting the necessary expenses of living. 5. Lack of confidence in ministers because they are hirelings. 6. The unjust and cruel way in which employees are treated by so-called Christian employers. 7. All answers indicate that the artisan classes think they are not really wanted in the churches.

Second. Reasons given by Christian workers among the artisan classes and among the poor: 1. Spiritual apathy; indifference. This, by all, is given as the chief cause. 2. The saloon and its influence. 3. In neighborhoods where wealth and poverty inevitably touch each other, the conflict between labor and capital. 4. The influence of foreigners who come to America without interest in Church or religion. 5. The Church and the ministry aim too exclusively to reach the cultivated. Services and preaching are not adapted to all classes. 6. Pew rentals. 7. Sunday newspapers. 8. Hos-

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tility to ecclesiastical influence; impatience of moral restraint. 9. Secret societies and trades unions meet on Sundays. 10. Overwork, leading to bodily fatigue. 11. The bewitching bicycle. 12. Poor preaching on unessential themes. 13. Belief that the Church does not care for the temporal interests of the people. 14. Distractions and amusements of great cities. 15. Tenement house irresponsibilities of life, which is equally true of flats and apartment houses.

HOME LIFE ENDANGERED.

Christians lose their identity, and thus their sense of responsibility, when herded in cities as thoroughly as they do when isolated on the frontiers, and in addition the family life is destroyed. While the conflict between capital and labor is an important secondary cause of nonattendance at church, an experienced worker says, "There are three causes I would place far

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above it: 1. The worldly and unchristian character of much of church life and methods. 2. Indifference to all things religious. 3. The distractions of a great city, combined with tenement house, flat, and apartment irresponsibility of life."

Almost all the perils that threaten our civil liberties and evangelical Christian religion are enhanced and concentrated in our cities, where municipal government has only occasionally approached safe and successful solution. In pioneer and sparsely settled sections of the country the perils can be more easily met and more promptly averted. Moral and religious influences and governments are all weakest in cities, where they need to be the strongest. The cities, which are gathering together the most dangerous elements of our civilization, will in due time, unless Christianized, prove the destruction of our free institutions. The tendency of American civiliza-

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tion is the herding of population in cities. The revelation of the last census in this direction ought to alarm us, and make us especially zealous in looking well to the outposts as an offset to the perils of the city.

Civilization in tenement houses and sanitary regulations in the abodes of the poor must be controlled by Christian sentiment crystallizing itself in legislative action. Otherwise demagogues will produce dangerous legislation.

The problem is most difficult because of the composite character of our populations and the incident experimental character of our government, based on substantially unrestricted universal suffrage. But all our problems have been new and difficult. We send missionaries to these foreigners in their native lands, and shall we stand appalled before them when they come to us?

Christianity teaches that you cannot cure

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disease by doctoring the symptoms; that you must get at the cause. Christianity creates homes, and a city and country of homes is safe. The family and the home are inventions of God; the social unit, the unit of Anglo-Saxon Christian civilization, is not the individual but the family. Without Christianity people are housed, but they are homeless. If this home land is to be evangelized it will be by the power of the cross of Christ. The cross means sacrifice; and sacrifice means blood; and blood means life; and life will save life.

V.

SUCSESSES AND OPPORTUNITIES IN THE CITIES.

By REV. E. J. HELMS, D.D.

THERE was wise statesmanship in the program of Jesus when he left secluded Nazareth and made Capernaum, the commercial metropolis of Galilee, the base of his propaganda. St. Paul was inspired by the same wisdom when he sought to evangelize the world by planting his churches in the great centers like Antioch, Ephesus, Corinth, and Rome.

THE PROBLEM.

The city problem must not be overlooked when we now consider the evangelization

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of the world. For the city problem is more than ever a world problem. The city never possessed greater strategic value than to-day. In its concentration of business, news, fashion, social, and political life, it influences more than ever before the remotest hamlets. As a field, there is none so accessible as the city, none so full of tares that must be burned, none so full of grain white for the harvest. The Church that neglects to give adequate attention to the mighty civic, industrial, social, and moral problems arising from the congested life of our cities is a Church lacking in the vision and statesmanship that is needed to make it coextensive with the kingdom of God on earth.

For a hundred years the great problem of Methodism was to keep up with the march into the wilderness. Our fathers had the task of making our Western States Anglo-Saxon and Protestant. The frontier is still our problem; but, as some one has

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said, "the city is now our frontier." For the last fifty years of Methodist history we have had more than enough to do to keep our cities Anglo-Saxon in civilization and Christian, rather than pagan. It is not difficult to prove by statistics that in our cities Methodist successes have been less frequent than defeats. Our numerical increase has not been in proportion to the increase in population. We have not only failed to win many from unevangelical communions, but we have scarcely been able to keep the thousands of our own, who have come to the city from the country.

ATTEMPTED SOLUTIONS.

It is impossible to overestimate the value to city evangelization of the various charitable and philanthropic activities that have sprung up in our cities in recent years. The deaconess homes, the hospitals, orphanages, settlements, and other agencies are doing a

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great work of relief. Their greater work, however, consists in bringing our Church to recognize the value of the vital religion contained in the second great commandment, and in removing the prejudice against the Church in the minds of the people, because we have not loved our fellow-men as we ought.

For more than a decade there has been a hopeful change for the better in our Methodist city work, brought about largely through the organization in our Church of the National City Evangelization Union—a federation of our Methodist city missionary societies.

WORK AS ILLUSTRATED IN BOSTON.

City evangelization demands a vigilant attention to the suburban problem. Churches must be planted to accommodate the people moving to the outskirts. In the past ten years our Boston society has es-

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established eight self-supporting churches. Some of these will be the strongest in our city. In this period only one church has been given up.

During the preceding twenty-five years some of our strongest churches sold out, and moved away. They could not face the tides of foreign immigration. Five churches in the North End alone have been abandoned. Why? Because of the one-sided gospel of our fathers. If the parsonages of those churches had been converted into deaconess homes and settlements, and some of their church buildings had been made over into hospitals and schools, and other church buildings had been converted into combined places for worship, relief, and social service, the Methodism of Boston to-day would be strong even in the North End, and our foreigners, which compose two thirds of our whole population, would be profoundly impressed by our Protestant life. Instead,

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as soon as the foreigners settled about us, like other denominations, we picked up our skirts, elevated our noses, and hastened away, leaving the foreigner to the Catholic church, synagogue, saloon, and brothel. That method does not convert foreigners to Christianity. In the treatment of the foreigner our public schools, hospitals, and institutions have been more Christian than the Church. This does not commend Protestantism to the respect of the poor.

SETTLEMENT WORK.

Our Boston society during the past ten years has been slowly recovering some lost ground. Through the University Settlement we have again got a foothold in the North End. The Woman's Home Missionary Society has built a fine settlement home and medical mission. The mission heals the sick. The work of the settlement appeals to the best people of the community.

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It has prepared for college several of the brightest Italian and Jewish boys and girls, and they have graduated with honor from Harvard and Boston University. Already, they are beginning to wield a great influence in the community among their countrymen. Have any been converted? A few. Two Jews were converted the same day in our mission. One joined a Methodist church, but later backslid, and was imprisoned for crime. The other joined a Congregational church and for three years has been a missionary and colporteur in Russia.

From the settlement developed our Portuguese work. We graduated our first missionary from Boston University School of Theology; he is now at the head of a prosperous Portuguese work in Honolulu, and associated with him are several of his converts, whom he took with him from Boston.

Our Italian work also sprang from the

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settlement. I am told that besides two local churches the Italian churches that were subsequently started in Buffalo, Cincinnati, and Chicago began with converts from our Italian mission. Several preaching stations have also been established in Italy by the converts of our city missions. If Hedstrom, converted in the Bethel ship in New York, could carry the Gospel back and establish our nation in Scandinavia, what results might we not expect abroad from faithful work among foreigners here at home?

INSTITUTIONAL CHURCH WORK.

In the South End of Boston institutional church methods have been inaugurated by our society in cooperation with another denomination. Here the other denomination has constructed a finely equipped building, while our society has filled it with twenty-one religious meetings every week, twenty-

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three children's meetings each week, and twenty meetings for adults. Here is to be found a temperance saloon, a gymnasium, a kindergarten, day nursery, employment bureau, industrial school, music school, a brotherhood, and many other forms of educational and philanthropic enterprises. The place is a beehive of industry. Its work is a rainbow of loving services in one of the darkest sections of our city. The example of Morgan Memorial is being followed gradually by other churches in our city, to their profit and our encouragement.

Since Morgan Memorial began these forms of work more than fifty houses of ill fame have been suppressed in that neighborhood, together with several notorious saloons and gambling resorts. Into the section about this church the foreign populations have been pouring like a flood during the past two years. It is too early to say how they will take to these forms of reli-

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gious activity. This is a fact, however, that, since these new methods have been tried, no other Methodist church in New England has had so many people seeking salvation as have gathered around the altars of Morgan Chapel.

POINTS ESTABLISHED.

The great successes of city evangelization to-day are to be achieved: 1. By activity in humanitarian work in the name and spirit of Jesus. 2. By an alert care of the growing suburbs. 3. By a wise adaptation of church construction and methods to the peoples who live in the most congested sections. 4. By a special attention being given to strangers and foreigners. 5. By being wide-awake in all matters of civic and social reform.

OPPORTUNITIES.

Our government sent school-teachers to the Philippines. It now proposes to bring

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over here from those islands, every year, many of the brightest young men to educate them for government positions. Protestant missionaries should be appointed to see that those young men are converted before they return. We have been so slow in sending the Gospel to other lands that within the past year God has sent nearly a million foreigners to our shores. It behooves us to Christianize them for our own preservation as well as for the sake of the lands from whence they come.

FUNDS FOR PHILANTHROPIC ENTERPRISES.

Methodists have done little compared with some other denominations in the lines of institutional church work, though these methods have generally met with success, where old-time methods have failed. The chief reason for delay has been a lack of financial backing. It is far cheaper to preach than it is to be philanthropic. The

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multitude would believe in us more if we both preached and were philanthropic. I have heard of rich Episcopalians who send their signed checks to the rectors of St. George's and St. Bartholomew's, New York, with the request that they be filled out with any sums needed in order to make some enterprise or charity, in which the rectors are interested, a success. We have some princely laymen, but I have not heard of any of our ministers being overworked by filling out our laymen's checks. Oftentimes, these Episcopalian and other organizations make their work successful by using their money to hire zealous Methodists to carry on their enterprises. But we, as Methodists, ought to be carrying on such an enterprise as St. George's or St. Bartholomew's in every one of our large cities.

In one respect, I think we ought to be congratulated that our Church is not handicapped by being made the creature or in-

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strument of the benefactions of some men of wealth who have obtained their money by means of fraud, intimidation, oppression, and civic and social crime. Thank God, we are delivered from the stigma of such an offensive colossus in our ranks.

COOPERATION OF LAYMEN.

The Methodist Church is not poor. We have men and money enough in our churches, if they were filled with the pentecostal spirit, to cope with the problem of city evangelization, and also with those allied problems of sanitation, housing, parks, education, recreation, and the removal of the causes of poverty, all of which must be settled before the kingdom shall fully come. In the great Wesleyan city missions are to be found scores of laymen, in middle life and a little past, who have retired from business with a comfortable income, and are giving their whole time to

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the philanthropic and religious activities of the churches. Others, having made adequate provision for their families, continue in business, giving all they can make to the work of missions. The work of these English brethren could be safely copied this side the water. We need, as a denomination, just such consecration of life and means. How many of our princely laymen are living modestly in order that they may pour all they make into the service of the kingdom? How many are satisfied, when they have provided for a comfortable old age, to retire from business, and give the best part of their lives to upbuilding Christ's work?

CHRISTIANIZING GREAT MOVEMENTS.

Charles Loring Brace tells us that the early Church adapted itself to the conditions of its times, that the early Christians made a vigorous propaganda in the labor organi-

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zations, and in the burial and secret societies then existing. They joined these movements in order to Christianize them. In our day secret orders are paralyzing the churches instead of the churches Christianizing them.

In England I learned that the leaders of trade unionism are very frequently Wesleyan local preachers. Their practice in the pulpit has trained them for these positions. English trade unionism is largely Christian. American trade unionism is too often the contrary. If we were wise we would see to it, that, from our schools and seminaries every year, we would send missionaries into these great labor organizations to make them Christian. Here is open a wonderful opportunity to which the Church thus far has been blind.

Are you all aware, my brethren, of the wonderful socialist propaganda going on in our country? These socialists are working

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the trade unions, and are showing a zeal and sacrifice that ought to put the blush of shame to every Church. In the West they are making mighty progress among the farmers, especially the element affiliated with the Populist movement. English socialism is dominated by the ideas of such men as Kingsley, F. D. Maurice, and the Fabian essayists. But in America the German materialistic and atheistic school is largely in the ascendancy. Aside from its materialistic and atheistic bias, the movement contains much that pertains to the kingdom of God on earth. Would I have Methodists become socialists? If they can make this great movement Christian, yes. I long to see some of the bishops of our Church recognized as having pronounced sympathies with workmen, and as becoming so familiar with their conditions that they will be called in to arbitrate in these contests between labor

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and capital. The Methodist Church ought to be the factor in the settlement of these great problems of our times. Woe to the Church that sides with Dives instead of Lazarus. Here is a supreme opportunity for our Church. The handwriting on the wall indicates the coming downfall of competitive and capitalistic greed. The kingdom of heaven is at hand. But the oncoming socialistic host is interested only in a material kingdom. God help us plain Methodist people to bring into this class warfare such a spirit of love as will not only secure to Labor the just rewards of her toil, but will cause her to seek also for the eternal riches.

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